

Cariyapitaka



Buddha Acquiring Perfections in Past Lives

A Collection From Buddhist Scripture Tipitaka

AUTHOR

Noble Silence

EDITOR:

Shekhar verma

TRANSLATION By :

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NOBLE SILENCE

email- shekhar1varma@gmail.com

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Introduction

It is a short verse work that includes thirty-five accounts of the Buddha's former lives (similar to Jataka tales) when he, as a bodhisattva (future Buddha) exhibited extraordinary behaviors known as "perfections," prerequisites to buddhahood.



DIVISION I:THE PERFECTION OF GIVING (Danaparamita)

I.1 CONDUCT OF AKITTI (AGASTYA)(1) (Akitticariyam) See Akitta-Jātaka # 480

- 1 In the interval between now and a hundred thousand eons and four incalculables ago, all that conduct was maturing for Awakening.
- 2 Setting aside conduct in many an existence in past eons, I will speak of conduct in this eon. Listen to me.
- 3 When I, having plunged into a huge forest, into an empty open forest-glade , was living as an ascetic named Akitti(Agastya).
- 4 Then the overlord of the Threefold(Sakka king of Tavatimsa) Heaven (his ornamental seat) warmed by the incandescence of my austerity, approached me for almsfood in the guise of a brahman.
- 5 Seeing him standing at my door(of leaf hut), together with the receptacle (for food) I scattered (before him) leaves gathered from the forest, without oil and without salt.
- 6 Having given him the leaves, I, turning the (food-) vessel upside down, abandoning a further search (for alms that day), entered the little leaf-hut.
- 7 And a second and a third time he came up to me. Unmoved, without clinging, I gave as before.
- 8 By reason of this(gift) there was no discolouration of my physical frame. With zest and happiness, with delight I spent that day.
- 9 If for only a month or for two months I were to find a worthy recipient, unmoved, unflinching, I would give the supreme gift.
10. While I was giving him the gift I did not aspire for fame or gain.

Aspiring for omniscience I did those deeds (of merit).

I.2 CONDUCT OF SANKHA(2)

(Sankhacariyam) See Sankha-Jātaka # 442

1 And again, when I was the brahman called Sankha wanting to cross over the great ocean, I was on my way to the port.
(Tamalitti in order to take boat for Suvannabhumi[Thailand?]).

2 There I saw on the opposite side of the way a self-become one Buddha (Pacceka-buddha) an unconquered one, faring along a desert-path whose ground was hot and rough.

3 When I saw him on the opposite side of the way, I investigated this matter: “This is a field (for merit) that has been reached by a person desiring merit.

4 Just as a cultivator, seeing a field that would yield a great return, does not sow seed there, he cannot be in need of grain,

5 Even so I, desiring merit, seeing the glorious and superb field (for merit), if I do not render service there, I cannot be in need of merit.

6 Just as a minister, desiring power over the persons in a king’s palace, does not give them wealth and grain, he dwindles in power,

7 Even so I, desiring merit, seeing one eminently worthy of a gift of faith, if I do not give him a gift, I will dwindle in merit”.

8 Thinking thus I, taking off (my) sandals, honouring his feet, gave him sunshade and sandals.

9 I who was even a hundred times (more) delicate and comfort ably nurtured than him, yet fulfilling (the perfection of) giving, thus I gave him (these things I needed more than he did).

I.3 CONDUCT ACCORDING TO THE KURU MORALITY(3)

(Kurudhammacariyam) See Kurudhamma-Jātaka #276

1 And again, when I was a king named Dhananjaya in the superb city of Indapatta (Indraprastha/Delhi) I was furnished with the ten skilled (ways of acting).

2 Brahmans from the realm of the kingdom, of Kalinga(Orissa) approached me; they requested me for the elephant which was regarded as auspicious and of good omen.

3 “The country has a drought, is short of food, there is a great famine. Give (us) the glorious black elephant called Anjana.”

4 A refusal by me was not suitable when a suppliant had arrived. (I thought), “let not my undertaking be torn. I will give the mighty elephant.”

5 Having taken the elephant by the trunk, sprinkling water(of dedication) from a jewelled ceremonial vessel over the head I gave away the elephant to the brahmans.

6 When he had bestowed this elephant the ministers spoke thus: “Why did you bestow the glorious elephant on the supplicants?”

7 Auspicious, possessed of good omen, supreme in conquest in battle, now that the elephant has been bestowed what will your kingdom do?”

8 I would give even the whole of my kingdom, I would give my own body. Omniscience was dear to me, therefore I gave the elephant.

I.4 CONDUCT OF MAHA-SUDASSANA(4)

(Mahasudassanacariyam) See Mahāsudassana-Jātaka # 95

1 When in the city of Kusavati I was lord of the earth, named Maha-Sudassana, a wheel-turner, very powerful,

2 I had it proclaimed there three times daily in this place and that: Who wants, desires what ? To whom what is the. wealth to be given ?

3 Who is hungry? Who thirsty? Who (wants) a garland, who an unguent? Who, being naked, will put on many-hued raiment ?

4 Who will take a parasol on the highway, who sandals, soft and pleasant? Thus in the evening and at dawn I had it proclaimed in this place and that.

5 Not in ten places nor merely in a hundred places, in countless hundreds of places wealth was get ready for the supplicants.

6 If there came a mendicant beggar, whether by day or by night, receiving whatever goods he wanted he went away with his hands full.

7 I gave a great gift such as this as long as my life lasted. I gave the wealth not because it was disagreeable nor did I not have a hoard.

8 Just as an invalid in order to recover from an illness, satisfying the doctor with (some) wealth, recovers from the illness,

9 Even so did I, realizing it, in order to achieve complete fulfilment and to fill the mind that was lacking in contentment, give gifts to mendicant beggars without attachment, expecting nothing in return, for the attainment of Self-Awakening.

I.5 CONDUCT OF MAHA-GOVINDA(5)

(Mahagovindacariyam) See Maha Govinda Sutta

1 And again, when I was the brahman Maha-Govinda, priest to seven kings, I was honoured by devas among men.

2 Then I, with whatever offerings I had in the seven kingdoms, gave great gifts, imperturbable like the ocean.

3 Wealth and grain were not disagreeable to me, nor did I not have a hoard. Omniscience was dear to me, therefore I gave glorious wealth.

I.6 CONDUCT OF KING NIMI(6)

(Nimirajacariyam) See Nimi-Jataka #541

1 And again, when in the superb city of Mithila I was a great king named Nimi, learned, desiring good.

2 I had then four halls built (each) with four entrances. There I conferred gifts on beasts, birds, men and so forth.

3 Clothing and beds and food and drink and (a variety of other) victuals—I conferred great gifts, making them continual.

4 Just as a servant, going to the master for the sake of wealth, seeks for satisfaction by gesture, speech, thought,

5 So will I seek in every becoming(rebirth) for what is produced for Awakening , refreshing creatures with gifts ; I long for supreme Awakening.

I.7 CONDUCT OF PRINCE CANDA(7)

(Candakumaracariyam) The-Khandahala-Jataka #542

1 And again, when I was own son of Ekaraja in the city of Pupphavati , a prince called Canda,

2 Then I, freed from (being made a) sacrifice, issuing forth from the sacrificial pit, stirring up a deep thrill , conferred a great gift.

3 I did not drink, I did not eat , nor did I partake of soft food even for five or six nights without having given to one worthy of offerings.

4 Just as a merchant making a store of goods takes the goods there where the profits are great,

5 Even so, even from what one has himself used, what is given to others is of great fruit; therefore what is to be given to others will become a hundredfold.

6 Knowing this truism I gave gifts in existence after existence. For the attainment of Self-Awakening I did not draw back from giving.

I.8 CONDUCT OF KING SIVI(8)

(Sivirajacariyam) Sivi-Jātaka # 499

1 In the city called Arittha I was a warrior-noble named Sivi. Seated in a glorious palace I thought thus then:

2 “Whatever is a human gift there is none that has not been given by me. Even if someone should request me for an eye I would give it, unmoved.”

3 Knowing my desire Sakka, lord of devas, sitting in a company of devas, spoke these words:

4 “Seated in a glorious palace Sivi the king, of great psychic potency, thinking of various gifts, does not see what could not be given.

5 Come, I will test him as to whether this is true, not untrue. Wait for a moment till I know his mind.”

6 Appearing as a trembling, grey-haired man , with wrinkled limbs, old, ill, and blind, he approached the king.

7 Stretching out his left and right arms then, bringing his clasped hands to his head, he spoke these words:

S “I request you, great king, who have fostered the kingdom righteously, whose renown for delight in giving has spread to devas and men;

9 Even both my eyes, my guides, are blind, destroyed. Give me one eye, you too keep going with one.”

10 When I had heard his words, elated, deeply thrilled in mind, my hands clasped, filled with enthusiasm, I spoke these words:

11 “Now I, thinking (of this) am come here from the palace; you, knowing my mind, are come to request an eye.

12 Ah, my intention is accomplished, fulfilled is my desire. Today I will give a glorious gift not given before to a suppliant.”

13 “Come, Sivaka , be up and doing, do not linger, do not tremble. Plucking out even both eyes, I give to the mendicant beggar.”

14 Thereupon Sivaka, urged on by me, doing my bidding, tearing (them) out like the pith of a palm-tree” bestowed them on the suppliant.

15 While I was desiring to give, while I was giving, and after the gift had been given by me, there was no contrariety of mind ; it was for the sake of Awakening itself.

16 The two eyes were not disagreeable to me nor was myself disagreeable to me. Omniscience was dear to me, therefore I gave the eyes.

I.9 CONDUCT OF VESSANTARA(9)

(Vessantaracariyāh) See Vessantara-Jātaka # 547

1 She who was my mother, the warrior-noble lady named Phusati and Sakka's chief consort in a former birth —

2 On seeing the destruction of her life-span, the lord of devas spoke thus, "I am giving you ten boons, lovely one, choose the boon you wish."

3 And when this had been said that devī spoke of this again to Sakka, "In what way is there a fault in me? In what way am I disagreeable to you that you cause me to de cease from a delightful place as the wind (blows down) a dharaniruha (tree)? "

4 And when this had been said, Sakka again said this to her, "It is not at all that you have done any evil and nor are you not dear to me.

5 To this extent only is your life-span; it must be the time for de ceasing. Accept the boons given by me, ten incomparable boons."

6 She, Phusati, given the boons by Sakka, elated, exultant, joyous, accepted the ten boons including myself.

7 She, Phusati, de ceasing from there, arose among warrior- nobles in the city of Jetuttara , and wedded Sanjaya.

8 When I descended into the womb of Phusati, my dear mother, through my incandescence my mother was always delighting in giving.

9 She gave gifts to the destitute, the sick, the old, to supplicants, to

people travelling , to recluses and brahmans, to those who had lost their property , to those who had nothing.

10 Phusati, carrying me for ten months, making a circuit of the city gave birth to me in the street of the vessa.

11 My name was not from my mother's side nor yet did it originate from my father's . As I was born there in the street of the merchants therefore Vessanatara was I called.

12 When I was a boy, eight years old, seated in the palace then I thought of giving gifts.

13 I would give my heart, eyes, flesh and even too my blood, I made it known I would give, my body should anyone request me.

14 While I was considering my state (of mind) which was unmoved, steadfast, the earth, garlanded with Sineru's (celestial) Groves , trembled there.

15 Every fortnight (and invariably) on the full moon day, the Observance (day), I mounted the elephant Paccaya and went to give a gift.

16 "Brahmans from the realm of the kingdom of Kalinga approached me; they requested me for the elephant-naga which was regarded as auspicious and of good omen:

17 "The country has a drought, is short of food, there is a great famine. Give (us) the glorious all-white elephant, supreme among elephants."

18 I did not waver, I gave whatever the brahmans requested of me. I did not conceal what was there (in my possession), my mind delighted in giving.

19 A refusal by me was not suitable when a suppliant had arrived. (I thought) "let not my undertaking be torn. I will give the mighty

elephant.”

20 Having taken the elephant by the trunk, sprinkling water from a jewelled ceremonial vessel over the head, I gave the elephant to the brahmins.

21 And again, when I was giving the superb all-white elephant the earth, garlanded with Sineru’s (celestial) Groves, trembled then too.

22 At the gift of the elephant the people of Sivi, angry, gathered together; they banished me from my own kingdom (saying), “Let him go to Mount Vanka.”

23 While they were driving me out, unmoved, steadfast, I requested one boon : to confer a great donation.

24 On being requested, all the people of Sivi gave me the one boon. I, having a pair of drums sounded , gave the great donation.

25 Then at this sound great was the tumult, the dread. Because of that (earlier) gift they threw me out—I gave the gift again.

26 Giving elephants, horses, chariots, women and men slaves, cattle, riches—having given the great gift, I departed from the city then.

27 When I had departed from the city and turned back to look (at it) the earth, garlanded with Sineru’s (celestial) Groves, trembled then too.

28 Giving the chariot drawn by four horses , standing quite alone without a companion at a great cross-road, I said to the lady Maddi:

29 “You, Maddi, take Kanha, she is light and the younger. I will take Jali for heavy is he being the brother”.

30 Maddi took up Kanhajina as though she were a blue lotus (or) a white water-lily. I took up the warrior-noble Jali although he were a

golden gourd.

31 Four warrior-noble people, well-born, delicately nurtured, walking on uneven and on even (ground), were going towards Mount Vanka.

32 Whatever people were coming the same way or from the opposite direction, we asked them the way saying, “Where is Mount Vanka?”

33 Seeing us there they uttered compassionate words, they made known their sorrow far away was Mount Vanka.

34 If the children saw trees in fruit in the forest , the children cried out for these fruits.

35 When the tall massive trees saw that the children were crying, bending down of their own accord, they came within reach of the children.

36 Seeing this marvel, wonderful, astounding, Maddi, beautiful in every limb, gave applause.

37 “A marvel indeed in the world, wonderful, astounding. The trees have bent down of themselves through Vessantara’s incandescence.”

38 Out of compassion for the children yakkhas shortened the path; on the very day they set out they reached the Ceta kingdom.

39 Sixty thousand kings were living then in Matula. All, holding up their clasped hands, weeping , came forward.

40 When they had held conversation there with the Ceta (kings) and their sons, departing from there they came to Mount Vanka.

41 The lord of devas, addressing Vissakamma who was of great psychic potency, said, “Create properly a well-made hermitage, a delightful leaf-hut.”

42 When Vissakamma who was of great psychic potency had heard Sakka's words, he created properly a well-made hermitage, a delightful leaf-hut.

43 Plunging into the forest which was quiet and undisturbed, we four people lived there on the mountain,

44 I and the lady Maddi and both Jali and Kanhajina lived in the hermitage then dispelling each other's sorrow.

45 Keeping guard over the children I was not idle in the hermit age. Maddi fetched fruits, she fed three people.

46 While I was living in the forest a traveller approached me. He requested me for both the little children, Jali and Kanhajina.

47 Seeing the suppliant approaching, joy arose in me. Taking hold of both children, I gave them to the brahman then.

48 When I was relinquishing my own children to the brahman suppliant, the earth, garlanded with Sineru's (celestial) Groves, trembled then too.

49 And again, Sakka, descending in the guise of a brahman, requested me for the lady Maddi who was virtuous, a chaste wife.

50 Taking Maddi by the hand, filling the clasped hands with water, having a mind of faith in my purpose, to him Maddi I gave.

51 As Maddi was being given the devas in the heavens were rejoiced; the earth, garlanded with Sineru's (celestial) Groves, trembled then too.

52 Jali (my son), Kanhajina my daughter, the lady Maddi, a chaste wife—relinquishing them I did not think; it was for the sake of Awakening itself.

53 Neither child was disagreeable to me, the lady Maddi was not disagreeable. Omniscience was dear to me, therefore I gave away those who were dear.

54 And again in the company of my parents in the vast forest, when they were lamenting compassionately and talking about my happiness and sorrow ,

55 I approached them both with shame and fear of blame, with reverence; the earth, garlanded with Sineru's (celestial) Groves, trembled then too.

56 And again, having departed from the vast forest with my relations, I entered the delightful city Jetuttara, supreme among cities.

57 The seven (kinds of) gems rained down, a great rain-cloud showered down; the earth, garlanded with Sineru's (celestial) Groves, trembled then too.

58 Even this cognizant earth, not knowing happiness or sorrow , at the power of my giving quaked seven times.
(after his death he was reborn in Tusita heaven)

I.10 CONDUCT OF THE WISE HARE(10)

(Sasapanditacariyam) See Sasa-Jātaka # 316

1 And again, when I was a hare who roamed in the forest, feeding on grass, leaves, herbs and fruit, refraining from oppressing others,

2 A monkey, a jackal, a young otter and I dwelt then in the same neighbourhood and were to be seen evening and morning.

5 I instructed them as to lovely and evil deeds: "Shun the evil ones, keep to the lovely ones".

4 Seeing the moon at the full on an Observance day, I pointed it out to them there saying, “Today is an Observance (day).”

5 Prepare gifts to give to one worthy of gifts; having given the gift to one worthy of gifts, observe the Observance(day).”

6 Saying “Very well” to me, having prepared gifts according to their ability, according to their means, they sought one worthy of gifts.

7 Seated there I thought about a worthy, suitable gift: “If I should get someone worthy of gifts, what would be my gift ?

8 I have no sesamum, gram or beans, rice, clarified butter. I keep myself going on grass; it is not possible to give grass.

9 If anyone worthy of gifts comes into my presence for food I will give my own self; he will not go away empty.”

10 Knowing my intention, Sakka in the guise of a brahman approached my lair so as to test my giving.

11 When I saw him, elated I spoke these words, “It is good that for the sake of food you have reached my presence.

12 Today I will give you a glorious gift not given before. You are furnished with moral virtue; unfitting in you is the oppressing of others.

13 Come, light a fire, collect different kinds of sticks. I will roast myself, you will devour (me) roasted.”

14 He saying “Very well”, exultant in mind, collected different kinds of sticks; making a womb of embers he made a huge pyre.

15 He lit a fire there that would become big quickly. Shaking my dust covered limbs, I sat down at one side.

16 When the great pile of sticks was burning and roaring, leaping up

then I fell down into the middle of the blazing flames.

17 As anyone entering into cool water allays his distress and fever and finds satisfaction and zest.

18 So did the burning fire when I entered it allay all my distress as though it were cool water.

19 I gave to the brahman the whole of my entire body, the outer skin, inner skin, flesh, sinews, bones, and the muscles of the heart.



DIVISION II: THE PERFECTION OF MORALITY

(Silaparamita) See Māti-Posaka-Jātaka 455

II.1 CONDUCT OF A MOTHER'S SUPPORTER (11)

(Matiposakacariyam)

1 When I was a lordly elephant in a forest supporting my mother there was none then on earth like me in respect of (moral) virtues.

2 A forester, having seen me in the forest, informed the king about me: "Sire, an elephant befitting you is living in a forest-glade.

3 There is no need of precautions for him, nor even of pit or stake (to capture). If he is taken by the trunk he will come here himself."

4 When he had heard his words the king, joyful in mind, sent an elephant-tamer, a skilful teacher, well-trained.

5 That elephant-tamer, going there, saw (me) in a lotus-pond pulling out lotus roots for my mother's sustenance.

6 Discerning my moral virtue he looked out for distinguishing marks. Saying, 'Come, son', he held me by my trunk.

7 What was then the natural strength of my physical frame is today exactly the same as the strength of a thousand elephants.

8 Had I been angry with those who came to capture me I was capable of crushing to death even the whole kingdom of men.

9 Yet I, for the sake of guarding morality, for fulfilling the perfection of Morality, would not change my mind (even though) they were tethering me to a stake.

10 If they had attacked me there with axes and spears I would not even have been angry with them for fear of breaking my morality.

II.2 CONDUCT OF BHURIDATTA(12)

(Bhuridattacariyam) See Bhuridatta-Jataka # 543

1 And again, when I was Bhuridatta, of great psychic potency, I went to a deva-world with the great king Virupakkha.

2 There I, seeing devas who were entirely given over to happiness, undertook the vow of morality for the sake of going to that heaven.

3 Having seen to my physical needs, having eaten enough to keep myself going, resolutely determining on the four factors, I lay down on top of an anthill.

4 He who had some need of my inner skin, outer skin, flesh, sinews or bones, let him take it away, given as it was.

5 As I was lying down the ungrateful Alampana caught me. Having thrown me into a basket he made me perform in this place and that.

6 Even though thrown into a basket, even though crushed down by his hands, I was not angry with Alampana for fear of breaking my morality.

7 The sacrifice of my own life was (more) trifling to me than that of grass. The transgression of morality was to me like the earth inverted.

8 In a hundred successive births I could sacrifice my life rather than violate morality even for the sake of (reigning over) the four continents.

9 So I, for the sake of guarding morality, for fulfilling the perfection of Morality, would not change my mind even though they were throwing (me) into the basket.

II.3 CONDUCT OF THE NAGA CAMPEYYA(13)

(Campeyyanagacariyam) See Campeyya-Jātaka # 506

1 And again, when I was Campeyyaka(snake king) of great psychic potency, even then I was righteous, given over to the practice of moral vows.

2 Even then, a snake-charmer catching me who was a Dhammafarrer (righteous), who observed the Observance (days), made me perform at the royal gateway.

3 Assuming the colour he had thought of—blue, yellow or red , I was obedient to his intention, carrying out his thoughts.

4 I could have turned dry land to water and turned water to dry land. If I had been angry with him I could have reduced him to ashes in a moment.

5 Had I been under the mastery of mind, I would have fallen away from morality; the supreme aim does not succeed for one who has fallen away in respect of morality.

6 Willingly let this body be broken up, let it be scattered in this very place—not for all that would I violate morality in spite of its being scattered like chaff.

II.4 CONDUCT OF CULABODHI(14)

(Culabodhicariyam) Culla-Bodhi-Jātaka # 443

1 And again, when I was Culabodhi, very virtuous, seeing rebirth as a peril, I renounced the world.

2 She who had been my wife, a brahman lady of golden-coloured skin, without expectation in the round(of rebirths), renounced the world.

3 Without attachment, kinsmen cut off, without expectation from a family or company , walking along to village and market-town, we reached Baranasi.

4 There we lived prudently, not in association with a family (or) company; we both lived in the royal pleasure, undisturbed, (where there was) little noise.

5 When the king went to see the pleasure he saw the brahman lady. Approaching me he asked, "Is she yours? Whose wife is she? "

6 This said, I spoke these words to him, "She is not my wife; she is of the same persuasion, the one dispensation".
(He stopped considering her as wife)

7 Infatuated with her he had his hirelings seize her; compelling her by force he made her enter the inner apartments of the palace.

8 She who had been mine by touching a water-jar, conatal, of the one dispensation—when he dragged her along and she was being led away, anger arose in me.

9 With anger arising I recollected the observance of the vow of morality; then and there I held back (my) anger, I did not let it increase further.

10 If anyone were to attack that brahman lady with a sharp knife, for the sake of Awakening itself never would I violate morality.

11 That brahman lady was not disagreeable to me, nor even did strength not exist in me. Omniscience was dear to me, therefore I guarded morality.

II.5 CONDUCT OF THE BUFFALO-KING(15)

(Mahisarajacariyam) See Mahisa-Jātaka # 278

1 And again, when I was a buffalo roaming in a forest, very well-grown in body, strong, large, terrifying to behold,

2 Here and there in a mountain-cave, on a rough hillside and at the root of a tree, near a water-course, there was some place or other for buffaloes.

2 Wandering about in the huge forest I saw a favourable place. Going to that place I stood and I lay down.

4 Then an evil, foul, nimble monkey came there and urinated and defecated over my shoulder, forehead and eye brows.

5 And on one day, even on a second, a third and a fourth too, he polluted me. All the time I was distressed by him.

6 A yakkha, seeing my distress, said this to me, “Kill that vile evil one with horns and hoofs.”

7 This spoken, I said this then to that yakkha, “How is it that you (would) besmear me with a carcase, evil and foul ?

8 If I were to be angry with him, from that I would become more degraded than him; and morality might be violated by me and wise men might censure me.

9 Better indeed is death through (leading a life of) purity than a life subject to disdain. How will I, even for the sake of life, do an injury to another ?

10 This one, thinking thus of me, will do the same to others and they will kill him there; for me this will be freedom.

11 This one of wisdom, forgiving disrespect among low, middling,

high, thus obtains, intent of mind, according as he aspired.”

II.6 CONDUCT OF RURU THE DEER-KING(16)

(Rurumigarajacariyam) See Ruru-Jātaka # 482

1 And again, when I was Ruru, the deer-king, resembling fine burnished gold, concentrated on the highest morality.

2 I approached a pleasant region, delightful, secluded, without human beings, and dwelt there on a charming bank of the Ganges.

3 Then at the upper reaches of the Ganges a man, hard pressed by creditors, fell into the Ganges (thinking), “I live or I die ”.

4 Day and night he, borne along in the great water of the Ganges, crying out a piteous cry, went on in the middle of the Ganges.

5 I, hearing the piteous sound of his lament, standing on the bank of the Ganges, asked, “What man are you”

6 And he, asked by me, explained then his own action, “Terrified of creditors, I jumped, fearful, into the great river.”

7 Taking pity on him, endangering my life, entering (the river) I dragged him out in the darkness of the night.

8 When I knew he had recovered I said this to him, “I ask one boon of you: tell no-one about me”.

9 Going to the city, when questioned he conveyed (this news) for the sake of wealth. Bringing the king, he came close to me.

10 All that had been done by me was told to the king. The king, hearing the words, fitted his arrow, “Here will I kill this ignoble betrayer of a friend.”

11 I, shielding him, substituted myself, “Let him be, sire, I will be he who carries out your will and pleasure”.

12 I guarded my morality, I did not guard my life, for I was then one of morality for the sake of Awakening itself.

II.7 CONDUCT OF MATANGA(17)

(Matangacariyam) See Mātanga-Jātaka # 497

1 And again, when I was a matted-hair ascetic of very severe austerity, Matanga by name, I was one of morality, well concentrated.

2 I and a brahman both lived on a bank of the Ganges; I lived in the upper reaches, the brahman lived in the lower.

3 Wandering along the bank he saw my hermitage up-river.
Reviling me there he cursed so that my head would split.
(into seven pieces on the seventh day)

4 If I had been angry with him, if I had not protected morality,
I, by (merely) looking at him, could have made him like ashes.

5 As he, angry, corrupt in mind , cursed me then with that , it fell back on his own head—I let him free by means of a (clever) device.

(In the Jataka it was that the Bodhisatta(Matanga)
who on the seventh day’ had prevented the sun from rising told the people that if he let it rise the brahman ascetic’s head would break into seven pieces. So he instructed them to get a lump of clay and put it on the brahman’s head. Then he let the sun rise whereupon the lump of clay’ broke into seven pieces. So the brahman was freed from the recoil of his curse.)

6 I guarded my morality, I did not guard my life, for I was then one of morality for the sake of Awakening itself.

II.8 CONDUCT OF DHAMMA THE DEVAPUTTA(18)

(Dhammadevaputtacariyam) See Dhamma-Jātaka # 457

- 1 And again, when I, having a great retinue , great psychic potency, was Dhamma by name, a great yakkha was I, compassionate towards all the world.
- 2 Rousing the populace to the ten skilled ways of acting , I toured villages and market-towns with friends, with attendants.
- 3 An evil, avaricious Yakkha, making known the ten evil (ways of acting) , he too was touring here on earth with friends, with attendants.
- 4 The speaker of Dhamma and Adhamma we, both enemies, striking chariot-pole against chariot-pole, both met face to face.
- 5 A terrible quarrel proceeded between the good and the evil and imminent was a great battle for descending from the way.
(The encounter took place in the sky)
- 6 If I had been angry with him, if I had broken the ascetic qualities, I could have reduced him and his companions to dust.
- 7 But I, for guarding morality, having caused my mind to be cool (Arousing khanti and metta, patience and loving-kindness two of the perfections) , descending with my people, the path to the evil one I gave.
- 8 As soon as I had descended from the path having cooled my thoughts, the earth instantly formed a fissure for the evil yakkha.

II.9 CONDUCT OF ALINASATTU(19)

(Alinasattucariyam) See Jayaddisa-Jātaka # 513

- 1 In the kingdom of Pancala in the city of Kampila, the incomparable city, the king named Jayaddisa had attained the qualities of morality.
- 2 I was that king's son, well-instructed, of great morality, Alinasattu, having (virtuous) qualities, always caring for the attendants.
- 3 My father who had gone deer-hunting met a man-eater. He seized my father (and said), "You are my prey, do not move."
- 4 Hearing those words of his he was alarmed and trembled with terror; his thighs became rigid on seeing that man-eater.
- 5 "Taking the venison, let me go free". Making a promise to return again and giving wealth to the brahman", my father addressed me:
- 6 "Son, take care of the kingdom, do not neglect this city. I have promised the man-eater to return back."
- 7 Having honoured my mother and father, substituting myself, discarding bow and sword I approached the man-eater.
- 8 Approaching him with weapons in my hand perhaps he would be afraid. If I roused dread in him so would morality be violated.
- 9 I did not speak what was disagreeable to him for fear of breaking my morality. With a mind of loving-kindness, of benign speech , I spoke these words:
- 10 "Kindle a great fire. I will fall (on it) from a tree. Knowing when the time has come you, grandfather(pitamah), can eat me."
- 11 Thus for the sake of moral vow I did not guard my life. And I banished forever his tendency for (making) onslaught on creatures.

II.10 CONDUCT OF SANKHAPALA(20)

(Sankhapalacariyam) See Sankhapāla-Jātaka # 524

- 1 And again, when I was Sankhapala(snake), I was of great psychic potency, with fangs as my weapons, terribly venomous, two-tongued, overlord of nagas.
- 2 At a cross-road on a highway crowded with diverse people, resolutely determining on the four factors, I made my dwelling there.
- 3 He who had some need of my inner skin, outer skin, flesh, sinews or bones, let him take it away, given as it was.
- 4 Hunter-boys , rough, harsh, pitiless, saw me and came up to me there, with sticks and clubs in their hands.
- 5 Piercing my nostrils, tail and backbone, placing me on a carrying-pole, the hunter-boys bore me off.
- 6 If I wishing it, I could have burnt there with the breath of my nose this sea-girt earth with the forests, with the mountains.
- 7 Though pierced by stakes, though hacked about by knives, I was not angry with the hunter-hoys—this was my perfection of Morality.

DIVISION III: THE PERFECTION OF RENUNCIATION (Nekkhammaparamita)

III.1 CONDUCT OF YUDHANJAYA(21) (Yudhanjayacariyam) See Yuvañjaya-Jātaka # 460

- 1 When I was Yudhanjaya, the king's son, of immeasurable renown,
I thrilled when I saw a dew-drop fallen down in the warmth of the
sun.
- 2 Taking that itself as the sign I increased the thrill. Honouring my
mother and father I requested (their consent) for the going forth
(renunciation).
- 3 Their hands folded, with the citizens, with the inhabitants of the
kingdom, they begged me, Son, this very day take care of the great
estate which is rich and prosperous”.
- 4 While the (multitude) together with the king, the court ladies, the
citizens and the inhabitants of the kingdom, were lamenting piteously,
I went forth without expectation.
- 5 It was for the sake of Awakening itself that, renouncing the
sovereignty of the entire earth, relations, retinue, renown, I did
not think (anything about it).
- 6 Mother and father were not disagreeable to me, and nor was the
great retinue disagreeable to me. Omniscience was dear to me,
therefore I gave up the kingdom.

III.2 CONDUCT OF SOMANASSA(22)

(Somanassacariyārḥ) See Somanassa-Jātaka # 505

- 1 And again, when in the incomparable city of Indapatta (Presently Delhi), I was the (king's) son named Somanassa, I had been longed for (by my parents), was dear (to them), widely famed.
- 2 I was virtuous, possessed of (good) qualities, of ready and lovely speech, paying respect to the elderly, modest, and proficient in the bases of sympathy.
- 3 An ascetic who was an imposter was that king's favourite. He lived by cultivating the orchard and the flowering shrubs.
- 4 Seeing him to be an impostor like a heap of chaff without the rice-grain, and a tree hollow inside, like a plantain-tree with no hard core I (thought),
- 5 "This one, for the sake of his livelihood, has no (virtuous) conduct towards what is good, has fallen away from recluse-ship, and abandoned modesty and pure conduct."
- 6 The border district was disturbed by neighbouring wild tribes. My father, on going away to pacify it, instructed me,
- 7 "Do not you, my dear, neglect the matted-hair ascetic of severe penance. He is the giver of all (our) desires; act in conformity with his wishes."
- 8 Going to attend on him, I spoke these words, "I hope you are well, householder, or what may be brought to you?"
- 9 At this the impostor, stuck up with conceit, was angry and said, "I will have you slain or banished from the kingdom."
- 10 The king, having pacified the border district, said to the impostor, "I hope, reverend sir, you are well and honour was paid to you?"

The evil one told him why the prince should be killed.

11 When he had heard his words the lord of the earth(King) commanded, “Cut off his head wherever he is and, with him in four pieces, display them from street to street—this is the fate of those who are contemptuous towards matted-hair ascetics.”

12 Accordingly the executioners fierce, harsh, pitiless, went off and, dragging me away as I was seated on my mother’s lap, led me away.

13 I spoke thus to them as they were binding me tightly, “Let me appear forthwith before the king—I have business with the king.”

14 They let me appear before the evil king, follower of the evil one. When I saw him I convinced him and brought him under my influence.

15 He asked my forgiveness therein, he gave me the great kingdom. But I, having burst asunder the gloom , went forth into homelessness(monkhood).

16 It was not that the great kingdom was disagreeable to me, enjoyment of sense-pleasures was not disagreeable. Omniscience was dear to me, therefore I gave up the kingdom.

III.3 CONDUCT OF AYOGHARA(23)

(Ayogharacariyam) See Ayoghara-Jātāka # 510

1 And again, when I was own son of the king of Kasi, grown up in an iron house, I was Aycghara by name. (nurtured in close confinement, he was brought up here so as to avoid trouble from non-human beings, female yakkhas having eaten his two brothers)

2 (My father said), “ Having obtained (your) life with difficulty,

3 With the kingdoms, the townships, the people.” Paying homage to the warrior-noble, raising my clasped hands in salutation, I spoke these words,

4 “Whatever the beings on the earth , low, high, middling, without protection they grow up each in his own home together with kinsmen.

3 This (way of) nurturing me in confinement is unique in the world. I have grown up in an iron house with no light from moon or sun.

6 Having been released from my mother’s womb which was full of obnoxious, offensive matter, from there again I was thrown into more frightful anguish in the iron house.

7 If I, having come to the cruellest anguish such as this, were to find pleasure in sovereignty I would be the most degraded of evil ones.

8 I am wearied of the body, I have no need of sovereignty. I shall seek for waning out where death shall not crush me.”

9 Thinking thus while the populace was wailing aloud, like an elephant bursting asunder its bonds (of craving) I entered the forest, the (great) wood.

10 Mother and father were not disagreeable to me, and nor was great renown disagreeable to me. Omniscience was dear to me, therefore I gave up the kingdom.

III.4 CONDUCT (INVOLVING] LOTUS-STALKS(24) (Bhisacariyam) See Bhisa-Jātaka #488

1 And again, when I was in the glorious incomparable city of the Kasis a sister and seven brothers had been born in a learned (brahman) family.

2 I was the first-born of these, furnished with the pure (virtue of) conscientiousness. Seeing becoming(rebirth) as a peril, I greatly delighted in renunciation.

3 Sent by my mother and father, my friends unanimously invited me to sense-pleasures: “Maintain the family lineage”, they said.

4 Whatever they said regarding what brings happiness in the household state, to me was like a hard, heated ploughshare.

5 They then asked me, who was rejecting (the household state), about my aspiration, “What do you aspire for, friend, that you do not enjoy sense-pleasure?”

6 I, desiring my own good, spoke thus to these who were seeking my welfare, “I do not aspire for the household state, I greatly delight in renunciation.”

7 When they had heard my words, they informed my father and mother. My mother and father spoke thus. “Then, good sirs , we are all going forth.”

8 We, both my mother and father, sister and the seven brothers, casting aside immense wealth, entered the great wood.

III.5 CONDUCT OF WISE SONA(25)

(Sonapanditacariyam) See Sona-Nanda-Jātaka # 532

1 And again, when I was in the city of Brahmavaddhana(Banaras)
I was born there in a high family, eminent, very wealthy.

2 Even then, seeing that the (whole) world was blind, smothered in gloom, my mind recoiled from becoming(rebirth) as if harshly pricked by a goad.

3 Having seen manifold (forms of) evil, I thought thus then, “When shall I enter the forest having departed from (life in) a house ? ”

4 Then too relations invited me to the enjoyment of sense-pleasures. Them too I told of my desire (saying), “Do not invite me to these (things).”

5 My younger brother who was named Nanda the Wise, he too, following my training (in morality), found equal pleasure in going forth.

6 I Sona, and Nanda and both my mother and father, even then casting aside their possessions, entered the great wood.



THE PERFECTION OF RESOLUTE DETERMINATION

(Adhitthanaparamita)

III.6 CONDUCT OF WISE TEMTYA(26)

(Temiyapanditacariyam) See Muga-Pakkha-Jataka # 538

1 And again, when I was own son of the king of Kasi and was Mugapakkha(dumb & crippled) by name, they called me Temiya. (On the day of his birth a great shower of rain made him wet, thus Temiya)

2 To none of the king's sixteen thousand women had a (male) child been born then. After many days and nights, I arose, the only one.

3 My father, having a white sunshade held over my bed, brought me up, a dear son, of good birth, a light-bringer, so hardly got.

4 When I awoke after sleeping on the glorious bed I then saw the pale sunshade by means of which I had gone to purgatory.
(Kings, having to be very harsh, accumulated much cemerit leading to Niraya[hell]. He in the third previous rebirth from now to Niraya had gone.)

5 At the sight of the sunshade a terrible dread arose in me. I reached the decision "How shall I get release from this ?"

6 A devata(goddess) who formerly had been a blood-relation of mine, (his mother in previous birth) desiring my will, seeing me anguished, advised me about the (kinds of) behaviour (to escape becoming king):

7 "Show no intelligence, to all creatures be like a fool, let all people heap scorn on you—thus will there be release for you."
(act like a dumb, deaf & crippled)

8 When this had been said I spoke these words to her, " I will do your bidding as you say, devata. You wish me release, my dear, you wish me welfare, devata."

9 When I had heard her words I obtained as it were dry land in the sea. Exultant, thrilled in mind, I resolutely determined on the three factors:

10 I was dumb, deaf, a cripple—unable to walk. Resolutely determining on these factors I lived for sixteen years.

11 Then they, rubbing my hands, feet, tongue and ears, seeing no defect in me designated me ‘inauspicious one’.

12 Then all the people of the country, the generals and priests, all being unanimous, approved of casting me aside.

13 I, when I had heard their opinion, was exultant, thrilled in mind (for) the purpose for which I had practised austerity was a purpose that had prospered for me.

14 Having bathed me, rubbed me with ointment, fastened the royal diadem (to my head), having ceremonially anointed me, they had me make a circuit of the city under the sunshade.

15 Holding it aloft for seven days, (one day) when the orb of the sun had arisen the charioteer, having taken me out in a chariot, came to a wood.

16 Keeping the chariot in an open space, the bridled horse set free from his hand, the charioteer dug a pit to bury me in the ground.

17 Fearing for the resolute determination that in the various ways I was resolutely determined on, I did not break that resolute determination which was for the sake of Awakening itself.

18 Mother and father were not disagreeable to me and nor was self disagreeable to me. Omniscience was dear to me, therefore I resolutely determined on that itself.

19 Resolutely determining on those factors I lived for sixteen

years. There was no one equal to me in resolute determination
this was my perfection of Resolute Determination.



THE PERFECTION OF TRUTH

(Saccaparamita)

III.7 CONDUCT OF THE MONKEY-KING(27)

(Kampirajacariyam) See Vānarinda-Jātaka # 57

1 When I was a monkey (living) in a lair in a cleft of a river-bank, harrassed by a crocodile, I had no opportunity of going (to the island).

2 In that place where I used to stand (on the rock when I had jumped) from the hither bank and descended on the further (bank) , there sat the crocodile, an enemy, a killer, fierce of aspect.

3 He spoke to me saying 'Come'. 'I am coming' I said to to him. Stepping on to his head, I gained the further bank.

4 No untruth was spoken to him, I acted according to my word. There was no one to equal me in truth—this was my perfection of Truth.

III.8 CONDUCT OF WISE SACCA(28)

(Saccasavhayapanditacariyam)

1 And again, when I was the ascetic called Sacca I protected the world by means of truth, I made the people united.

III.9 CONDUCT OF THE YOUNG QUAIL(29)

(Vattapotakacariyam) See Vattaka-Jātaka # 35

1 And again, when I was a young quail in Magadha, wings (as yet) not grown, newly hatched, a morsel of flesh in the nest,

- 2 My mother reared me (on food) she brought in her beak;
I lived by means of contact with her, I had no bodily strength.
- 3 Every year in the hot season a forest-fire would blaze. (Once) the fire
black-trailed, came close to us.
- 4 The great fire, making sounds like Dhuma Dhuma, a blazing fire,
gradually came close to me.
- 5 My mother and father, alarmed and terrified with fear at the
ferocity of the fire, abandoning me in the nest, saved themselves.
- 6 I strove with feet, with wings. I had no bodily strength. As I could
not go, there I thought thus then:
- 7 Those to whom I, alarmed, terrified, trembling, should run, have
gone leaving me behind. How should I act today?
- 8 In the world is the quality of morality, there is truth, purity, mercy.
By this truth I will make a supreme asseveration of truth:
- 9 Reflecting on the power of Dhamma, remembering former
Conquerors, relying on the power of truth, I made an asseveration
of truth:
- 10 “Wings there are that fly not, feet there are that walk not Mother
and father are gone away. Jataveda (fire), recede.”
- 11 With truth asseverated by me, the great burning fire drew back
sixteen karlsas (and was) like a fire that has reached water. There was
no one to equal me in truth—this was my perfection of Truth.

III.10 CONDUCT OF THE FISH-KING(30)

(Maccharajacariyam) See Maccha-Jataka #75

- 1 And again, when I was a fish-king in a large lake the water in the lake dried up in the hot season in the heat of the sun.
- 2 Then crows and vultures and herons, hawks and falcons, sitting near the fish devoured them day and night.
- 3 Oppressed there together with my relations, I thought thus,
“Now, by what means can I set free my relations from suffering ? ”
- 4 Having considered the good in Dharnma, I saw truth as a support.
Standing firm in truth, I removed that great destruction of my relations.
- 5 Having recollected the true Dharnma, considering the highest good, I made an asseveration of truth that would be lasting, eternal in the world:
- 6 “As long as I (can) remember about myself, ever since I have come to (years of) discretion I am not aware of having hurt intentionally even one living thing. By this utterance of truth may Pajjunna(King of gods Sakka/Indra)pour down rain.
- 7 Thunder, Pajjunna! Destroy the treasure-trove of the crows, besiege the crows with grief, set free the fishes from grief.”
- 8 And immediately after the glorious (asseveration of) truth was made, Pajjunna thundered out; and in a moment he poured down rain filling uplands and lowlands.
- 9 Putting forth the utmost energy for the glorious (asseveration of) truth, relying on the power and incandescence of truth, I made a great storm-cloud rain down. There was no one to equal me in truth—this was my perfection of Truth.

III.11 CONDUCT OF KANHADIPAYANA(31)
(Kanhadipayanacariyam) Kanhadīpāyana-Jātaka #444

- 1 And again, when I was Kaphadipayana, a seer, I fared dissatisfied for more than fifty years.
- 2 No one knew of this dissatisfied mind of mine for I told no one; the dissatisfaction went on in my mind.
- 3 A fellow Brahma-farer, Mandabya, a friend of mine, a great seer, in connexion with a former deed acquired impalement on a stake.
- 4 I, after attending to him, restored him to health. Having asked permission I went back to what was my own hermitage.
- 5 A brahman friend of mine, bringing his wife and little son the three people, coming together, approached as guests.
- 6 While I was exchanging greetings with them, seated in my own hermitage, the youth threw a ball along (and) angered a poisonous snake.
- 7 Then that little boy, looking for the way by which the ball had gone, touched the head of the poisonous snake with his hand.
- 8 At his touch, the snake, angered, relying on its strong venom, angry with utmost anger, instantly bit the youth.
- 9 As he was bitten by the poisonous snake the youth fell to the ground, whereby afflicted was I; that sorrow (of the parents) worked on mine.
- 10 Comforting them that were afflicted, shaken by grief, first of all I made the highest, supremely glorious asseveration of truth:
- 11 “For just seven days I, with a mind of faith, desiring merit, fared the Brahma-faring. After that, this that was my faring for fifty years and more’

12 I fared only unwillingly. By this truth may there he well being ,
the poison destroyed, may Yannadatta(boy's name) live.”

13 With this (asseveration of) truth made, by me, the brahman
youth who had trembled with the strength of the poison, rousing
himself, stood up and was well. There was no one equal to me in
truth—this was my perfection of Truth.

III.12 CONDUCT OF SUTASOMA(32) (Sutasomacariyam) Mahā-Sutasoma-Jātaka #537

1 And again, when I was Sutasoma, lord of the earth, captured
by a man-eater I remembered my promise to a brahman.

2 Having strung up a hundred warrior-nobles by the palms of their
hands (with a hole made for rope), having let them dry out, he brought
me for sacrifice.

3 The man-eater asked me, “Is it that you wish your release?
I will act according to your pleasure if you will come to see me again.”

4 Having assured him of my return at dawn, approaching the
delightful city, I renounced the kingdom then.

5 Recollecting the Dhamma of the good followed by former
Conquerors, giving the wealth to the brahman, I approached the
man-eater.

6 I had no doubt whether he would kid me or not. Protecting
truth-speaking I approached to sacrifice my life. There was no
one to equal me in truth—this was my perfection of Truth.



THE PERFECTION OF LOVING-KINDNESS

(Mettaparamita)

III.13 CONDUCT OF SUVANNA-SAMA(33)

(Suvannasamacariyam) See Sama-Jataka #540

- 1 When in a wood I was Sama, created by Sakka, I brought the lions and tigers in the forest to loving-kindness.
- 2 Surrounded by lions and tigers, by leopards, bears, buffaloes and by spotted deer and wild boar I lived in the wood.
- 3 No one was frightened of me nor did I fear anyone ; sustained by the power of loving-kindness I delighted in the forest then.

III.14 CONDUCT OF EKARAJA(34)

(Ekarajacariyam) See Ekarāja-Jātaka # 303

- 1 And again, when I was called Ekaraja, widely famed, resolutely determining on the supreme morality ,I governed the great earth.
- 2 Without exception T practised the ten skilled ways of acting, I treated the populace kindly with the four bases of generosity.
- 3 While I was being diligent thus for the sake of this world and the next. Dahhasena, having approached, sacking my city (by force of arms),
- 4 Getting complete possession of the dependants of the king, the towns people together with the armed forces and with the country -folk, buried me in a pit.
- 5 When he had captured the (whole) body of ministers, the prosperous kingdom, my inner city(Royal palace), I saw even my dear son taken. There was no one to equal me in loving-kindness—this was my perfection of Loving-kindness.

THE PERFECTION OF EQUANIMITY

(Upckkhaparamita)

III.15 THE GREAT ASTOUNDING CONDUCT(35)

(Mahalomahamsacariyam)

1 I lay down in a cemetery leaning against a skeleton. Crowds of rustic children approached me and displayed a great deal of derisive behaviour.

2 Others, exultant, thrilled in mind, brought (me) offerings of many perfumes and garlands and a variety of food.

3 Those who caused me anguish and those who gave me happiness—I was the same to them all; kindness, anger did not exist.

4 Having become balanced toward happiness and anguish, toward honours and reproaches, I was the same in all circumstances—this was my perfection of Equanimity.

Concluded is the Exposition on the Perfection of Equanimity

ENVOI-VERSES

1 Having thus experienced manifold anguish and manifold happiness in a variety of past lives, I attained supreme Self-Awakening.

2 Having given gifts that should have been given, having fulfilled morality in its entirety, having gone to perfection in renunciation, I attained supreme Self-Awakening.

3 Having inquired of the learned, having engaged in supreme energy, having gone to the perfection of patience, I attained supreme Self-Awakening.

- 4 Having made resolute determination firm, guarding truth speaking, having gone to the perfection of loving-kindness, I attained supreme Self-Awakening.
- 5 Toward gain and non-gain, toward honour and reproach , toward respect and disrespect—having been the same in all circumstances, I attained supreme Self-Awakening.
- 6 Having seen indolence as a peril and output of energy as peace, be putters forth of energy—this is the teaching of the Buddhas.
- 7 Having seen contention as a peril and non-contention as peace, be united, tender-hearted—this is the teaching of the Buddhas.
- 8 Having seen negligence as a peril and diligence as peace, develop the eight-fold Way—this is the teaching of the Buddhas.

The Lord, in this way illustrating his own former conduct, spoke the disquisition on Dhamma called Heroic Stories of the Buddha

Concluded is the Basket of Conduct



